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schools, in church schools and in Christian Association and community classes. The breadth of the field and the magnitude of the demands that are suddenly being made upon us are great. By close co-operation, by tireless effort and by setting our standards high, we can and must meet this challenge to service where service is most needed.

TYPES OF RELIGIOUS WORK FOR WHICH WE MAY DEFINITELY TRAIN OUR STUDENTS.

(Prof. Robert Scott Calder.)

By religious work I understand those activities in which the church is engaged. That may seem to be an arbitrary restriction of the term, but even as thus defined its scope is sufficiently and surprisingly broad. Taking the point of view of the individual in the local church, we may say that work in connection with any of the agencies directly connected with the church or in which the church is directly interested or concerned may properly be called religious work. I think, too, in the spirit of the Master's words, "He that is not against us is for us," we shall have to add to this group of church activities another class of inter-church or extra-church activities, if we would complete the meaning of the term even in this restricted sense. There are in every community certain outstanding organizations or institutions, born of the Christian church, whose heart and motives are thoroughly religious and Christian, and which are doing a varied work which can rightly and without apology be called religious. Some of these agencies are local in character, growing out of community needs, as for example, civic federations or social settlements; others are national and international in scope, as for example, the Boy Scout movement. **Here, then, is the field for religious service—work within the local church, and work through inter-church or extra-church agencies.**

Since the training we have in mind is neither professional nor vocational, but rather training for voluntary Christian service, we may confine our attention to the group of activities within the local church. Here is where the vast majority of our students will do religious work, if at all. This is the first, the immediate, and the most important field

of labor for the non-professional, volunteer religious worker. Moreover, the worth of any religious work one may be able to do outside or beyond the church, one's permanent usefulness in any larger field of service, depends primarily, and we may say chiefly, upon the vitality of his connection with his own local church and his identification with its life and work. The local church is in great need of educated, trained leaders, such as our departments should be able to furnish. It needs such leadership in the Sunday or church school, in young people's work, in its missionary activities, and in whatever other social, charitable, institutional or community work the church may be conducting or for which it may be responsible. The program of any live local church offers abundant opportunity for work and leadership to all who are qualified and willing. The demand exceeds the supply. There is opportunity for the exercise of executive and administrative ability, for the consecration of those personal or social qualities which render one acceptable and attractive to youth, and especially is there a constant and growing demand for those who possess aptness and willingness to teach. In fact, my own conviction is that we could very properly and profitably limit the religious work for which we may definitely train our students to this work of teaching, endeavoring to prepare them for participation and leadership in the Sunday School. Not the Sunday School, perhaps, as it is today, but the Sunday School as it is to be, when reconstructed, reorganized, combining and co-ordinating all the educational and expressional activities of the church.

It must be confessed that the church has not taken very seriously its great task of the religious education of the children of its parish and community. The average Sunday School ignores, if not defies, most of the educational principles, pedagogical, psychological, and sociological, which have been so laboriously and painfully wrought out by the experiences of the past. There are signs of progress, to be sure. Changes almost revolutionary in character are being advocated and being actually made, which promise a new day in religious education. In the new church school the Bible will be systematically studied—not made simply the source from which to draw texts for moral sermonettes. There will be courses, too,

about the Bible: how it came to be what it is, how it grew. The history of the church will be studied. Missions, that fascinating and inspiring story of the church's world enterprise, will be studied. There will be courses, too, on social conditions and movements, charities, poverty and its relief and cure, intemperance and the social evil, courses for parents, and for our future parents, dealing with the duties, responsibilities and privileges of parenthood and marriage. The expressional, the practical side of religious education, instead of being neglected as in the past, will be more than ever emphasized. "We learn by doing," the psychologists have long told us. The educators believe and practice this principle. The church, the church school must do so too. We learn to be Christians by being Christians, not by learning the Ten Commandments. We learn to be brothers by being brothers, not by committing to memory the Golden Rule. Professor Coe insists that a true theory of religious education requires a thorough socialization of the curriculum of the church school. The church through its school must and will undertake a larger social program than ever before attempted, a program by which it will seek to touch the whole life of the child, of the old and young as well, and to bring all under the influence and control of religious, that is, unselfish, social, Christian motives.

How may we through our regular courses prepare and train our undergraduate students for this voluntary service in such a church school? I have no fear as to the substantial character and value of the intellectual or informational matter of our curriculum courses. The knowledge of the Bible, its history and literature, of the essential doctrines of the Christian religion, and of the great moral and social truths and principles of the gospel, so sorely needed by the world of today, will, I am sure, be amply sufficient. But what our students in most cases do not have, and what is indispensable, if any practical use is to be made of whatever other equipment for work they may be able to acquire, is a worthy conception of the church's great place in the life of the world, and especially its peculiar and inescapable responsibility for the religious education of its children and of its adult folk. The immediate importance of this work cannot be over-empha-

sized. Wrong education made the Great War possible. Right education alone will make all war impossible. Bolshevism is bred by ignorance, by the absence of right moral and religious instruction, or by the positive inculcation of false and unchristian ethical and social principles. The present spirit of lawlessness and anarchy and rampant socialistic radicalism abroad today is but the first fruits of an educational propaganda, long and quietly, at first secretly but persistently, continued. We must be wise as serpents. A generation of religious education, equally thorough, aggressive and persistent, on a scale and in a manner commensurate with its importance, will establish Christianity and democracy immovably in the hearts of the people. The grown-ups who are tainted with false social ideals are, perhaps, lost and hopeless. But the children may be saved; they may learn new and better ideals, cultivate other and nobler habits of social response, and so be saved to the church and to the country. It is for such an exaltation of the church that I plead, a linking of it with the community and the world, the making of it more and more the center of the social life of the whole family, the community center. More than anything else this would transform a more or less formal church life and membership into a true fellowship, a real brotherhood, a very family, in which the children will grow up and into which they will not need later to be converted, coming naturally and early and without strain or effort to the loving recognition of their Father-God in the saving Christ, and to the inclusion of all God's children as their brothers, to be loved and served as such.

Such a vision of the church's great place and work and worth to the world is the best and perhaps the most important part of any training we may be able to give our students for religious work. Let us enlarge their conception of the church of God, its dignity, its mission, its worth—the infinite worth of the truth, the spirit, the principles which are the heart of its message. Let us make strong within them the conviction that the salvation of men and of the world to civilization and decency and democracy and Christian brotherhood depends absolutely upon the permanent implanting of these Christian ideals in the hearts of all men. With such a vision and ambition we need have no fear as

to the character of the leadership our students are destined to exercise.

CONTRIBUTION OF EDUCATION TO RELIGIOUS INTERESTS.

(Prof. Earle E. Eubank.)

The conflict between a certain type of religion and science is one of long standing. Even in this day which we with some pride call "a scientific age" there are many established strongholds of the church in which any teaching of science that fails to coincide with medieval theology is regarded as of the devil, and science as a whole is regarded as his creation and tool. There are still those who believe that it is impossible to be highly educated and be religious, but happily the fear that education is a treacherous something which alienates the student from things religious is on the decline.

A part of this change is due to a change in the conception of religion itself. We are ceasing to speak of "religious interests" as in a category apart from other interests of life. The rigidly drawn line between things sacred and things secular is being erased.

Righteousness for most of us makes a demand for a basis of knowledge upon which an ethical decision can be rested. It is this basis of knowledge which education contributes to religious interests.

The aesthetic arts have contributed to religious exaltation a fervor in a marked degree. Worship is more specific when the soul finds an outlet in music. The soul is lifted up by the contemplation of noble religious edifices which architecture has made possible. Meditation and spiritual strength have been gained by the contemplation of the products of painting and sculpture in which religious themes have been crystallized; and in the drama religious experiences are relived and interpreted.

It is upon natural science that the anathemas of non-scientific religion have been most vigorously hurled. Yet, who can have as noble a conception of God as the natural scientist who by intimate knowledge of the various phases of the material universe perceives its Director to be orderly, law-abiding, omnipotent and infinite. Just as the scientist can tell